THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

No. 6, Vol. LIV. Monday, February 8, 1892. Price One Penny.

AUTHORITY IN THE CHURCH OF CHRIST.

[CONTINUED FROM PAGE 69.]

As I have said, Joseph Smith bore testimony to these things. And there is this that must be said: The same gifts and blessings that attended the exercise of the authority of the Apostleship in early days again appeared among men. When they were promised the remission of their sins, they received the remission of their sins. Hundreds that were baptized by Joseph Smith and the men whom he had ordained testified to this. They said they knew their sins were remitted, for God had given them a testimony to that effect. They knew they had received the Holy Ghost, and they bore testimony to it wherever they went. The old union and love that characterized the Church of Christ re-appeared. Men loved each other with a new love—a love that exceeded the love of woman—a love that exceeded every love known to man. This became a feature that was hated, because a people who loved each other, who dwelt together in union, as the Latter-day Saints did, were considered a dangerous people.

One of the great charges that is made against us is that we love one another, and that we cling to each other; we are not divided. Men testified that the gifts were restored. The sick were healed. The blind had their sight restored. The deaf had their ears unstopped. The old gifts that Jesus exhorted the people to exercise faith to obtain re-appeared; not with the power that they ought to have appeared in, because there was unbelief to be contended against, as there is now. Faith is not obtained in a moment. It is a gift, it is true; but faith grows and increases. It has grown and increased in the earth. The Latter-day Saints bore testimony that they had received these gifts. This excited the animosity of those who hated them.

It is a remarkable fact that among the chief persecutors of the Latter-

day Saints were men who professed to be ministers of religion. There are many instances in our history of this class heading mobs, with weapons in their hands, to destroy the people and to drive them from their homes, because they had an unpopular religion and did not worship as they did. They cried as fiercely for our destruction as did the same class for the destruction of our Lord and Master. Pilate would have released the Son of God if they had let him, instead of Barabbas; but they wanted Jesus to be the victim, not the robber and murderer. They wanted that pure and holy Being to be sacrificed to their rage, and they cried out for the release of Barabbas, and not the Son of God. The same class have incited the people in our day to cry out for the destruction of the Latter-day Saints. Not all; but this has been the characteristic of many of that class. Instead of rejoicing in the news that God had spoken, it has only caused them to be embittered against the man who made the declaration. They never stopped to examine or to inquire, like the people of Nineveh did when Jonah went into their midst, to see whether there was any truth in the message or not. But they fought it persistently, and incited others to do the same, until Joseph Smith was murdered in cold blood—slain as other Prophets have been. The law could not reach him, it was said, but powder and lead could; and he was cruelly martyred, with his brother Hyrum, and fell a victim to this spirit that destroyed Jesus and the Apostles. It seems a strange thing that this should be the case. It seems as though men were not willing to leave it to God to punish what they allege is heresy. They are not willing that God should send to hell bad men, as they say we are, and punish them in eternity. They are afraid to trust God to punish us, if we are wicked. They want to take the punishment in their own hands. That is not a right feeling. If our doctrine is not of God, it will fall. There is no need to destroy us, because God is able to take care of His own work and to defend the truth.

I want to say to the Latter-day Saints, never give way in the least to persecuting people. They may teach false doctrine; they may say things that you know are not true; they may pursue a course that is entirely opposite to the will of God; but you never should be guilty of persecution in any form. I have heard of boys in this city making sport of the Salvation Army, and ridiculing it. I hope they are not children of Latter-day Saints. I would just as soon defend and fight for them, if necessary, as I would for anyone else, to have their rights and liberties secured to them. This is a land of liberty. Every man has the right to believe as he pleases, and to do as he pleases, so long as his acts do not interfere with the rights of his fellow men, and he does not infringe upon their liberties. We as a people have suffered from these things, and we ought to be the first and foremost to defend human liberty. If men are in error, they are to be pitied, not punished, unless they carry their errors beyond proper limits and infringe upon the liberties of others. So long as their views and practices do not infringe upon the law, they should be protected in the exercise of their rights. I was not in the city when the poor creature was lynched that shot the marshal of this city—Andrew Burt: but when I heard of it I felt indignant. I do not know who it was that was guilty

of that; but anything of this kind we should set our faces against. There has been some talk in our public newspapers about vigilance committees. Not one of us should lend his countenance or aid to anything of that kind. We have suffered too much from mob violence to ever do this.

Better suffer innumerable wrongs than to transcend the limits of the law. A mob is a most hateful organization. Men do things under such circumstances that they would not dare to do individually, and they shield themselves in the practice of great wrongs. There should be no spirit of this kind indulged in among the Latter-day Saints. We as a people should take a course to show all men that we have profited by the teachings that the Lord has given unto us. He has revealed unto us the Gospel. He has given unto us a testimony concerning its ordinances. What a great blessing it is to know that we have received the remission of our sins through obedience to these ordinances, and that we have a claim upon the promises which God has made! These things are not left to supposition or to imagination. The effort of the Elders of this Church has been to create faith in the minds of the people. I have always hesitated about baptizing any man or woman, in my ministry among the people abroad, without impressing upon them, with all the power that I had, to seek unto God to know for himself and herself that this was the work of God. The baptism of hundreds would not amount to anything unless they received that testimony. It is the privilege of every human being to receive this; for God is a God of revelation. He is the same to-day that He was a thousand years ago, or that He was at the beginning of creation. He has not grown old. He has not lost His powers. He has not become deaf. His heart is still moved with compassion for His children. His voice can still be heard through His minister, the Holy Ghost. And when you receive the Holy Ghost, God is with you; for He is one of the Godhead; and it is the privilege of every man and woman upon the earth to receive the Holy Ghost and have God with them, if they will obey the ordinances which God has prescribed.

My brethren and sisters, if you have entered into covenant with God, as you have, God will keep His covenant. You may be as humble and as obscure as it is possible for a human being to be; but I say to you God will never forget the covenant that He has made with you, and that you have made with Him. If you have gone forward and obeyed His law, and He has made promises to you, He will fulfil them to the very letter, and you need never be afraid that He will forget them. Some people seem to forget the promises which God has made, and they become discouraged and think they are forgotten by God. I tell you that God is watching over all of you. He has made covenants with us, and it is for us to exercise faith before Him to have these covenants fulfilled. It is our privilege to have the gifts that were in the Church in ancient days, in greater abundance than we have them now. Because men and women get old and think they are almost forgottten, it does not follow that that is the case. Our God has his eye upon all His children; and it ought to be a source of continued comfort to us that He has made covenants with us. Unworthy as we are, sinners as we are, guilty of many wrongs and weaknesses as we

are, He is ready to forgive us when we repent of them. When we were baptized and covenanted to keep His commandments, He gave unto us a testimony that our sins were remitted. When hands were laid upon us by the servants of God He bestowed upon us the gift of the Holy Ghost, and we knew it, and have known it ever since. If He condescended to bestow these blessings upon us, He will condescend still to remember the promises which He has made. He will hear our prayers in hours of despair and darkness, when it would seem as though we were friendless, if we go to Him and call upon Him. He is a God near at hand, and not afar off. He will help us and open our way before us. And we should exercise faith in Him. That is the great principle that we should hang on to and cultivate—faith in God and in His ability and willingness to grant unto us the righteous desires of our hearts. We forget this too often. We go along as though we had no friend in the heavens. We should dismiss such thoughts from our hearts, and live so near unto the Lord that He will give unto us continually His Holy Spirit, filling our hearts with joy and peace. I know that none of you ever went to Him in secret and bowed down before Him in the midst of your troubles without His giving you comfort. You came away from the interview refreshed and filled with peace. This is the spirit that we should all seek for, and not give way to gloomy feelings or to murmuring.

If men do not suit you, make God your friend. He says: "Cursed is he that putteth his trust in man, or maketh flesh his arm." The man that trusts in his fellow man is likely to be deceived. Men will fail, husbands will fail, wives will fail, children will fail, parents will fail, but God never fails. He never grows cold or indifferent. He is always the same unchangeable being, and His promises can be relied upon to the very uttermost. This is the God whom we worship, and whom we should serve with all our hearts; not serve the devil; not give way to temptation. Close our hearts against all manner of sin. Ask Him to help us to do so, and to overcome our evil inclinations and desires; and above all—I see a good many young men here—be pure in your feelings concerning the other sex. Do not allow lust to enter into the heart; for I tell you that that drives the Spirit of God from us. God will have a pure people. He wants our tabernacles to be pure, in order that the Holy Ghost may dwell there. No man who is lustful can be pure. We should be pure in thought; pure in the sight of the eye and the conception of the thought; pure in act and pure in word. If we live this way, God will dwell with us, and He will be our friend all the days of our lives. He will not leave us in the midst of trouble. We may go through six troubles, and He will be with us in the seventh. He will be with us in the deep water. He will be with us in the fiery furnace. He will be with us under all circumstances, if we serve Him. I bear testimony to this. The testimony of my life is in favor of it. I know it to be true. I do not theorize. I tell you that which my actual experience has proved to me. I know that this is the kind of God that we worship. And He will save His people. He will redeem them, and He will bring them off triumphant, and He will crown them with glory. I pray God that this may be our happy lot, in the name of Jesus. Amen.

FACTS AND EVENTS.

Rev. Charles Hadden Spurgeon, the noted English Baptist preacher, died at Mentone on January 31, at the age of fifty-seven years.

Warlike preparations are going on vigorously in Germany. It is said that the army officers speak of scarcely anything else but the coming war.

In some parts of Russia the starving peasants are becoming so desperate that robberies and acts of violence are of daily occurrence. Epidemic diseases are also prevalent.

Advices from Siam state that the rice crop in that country is a failure this season. If the people are preserved from the horrors of famine it will be by the importation of wheat from America and India.

Jacob Lease, the first white settler in what is now the State of California, died on February 1, aged eighty-two years. He went to the present site of San Francisco in 1833, and built the first house there.

The British barque *Ferndale* was wrecked on January 30, on the Pacific Coast, seventy miles north of the mouth of the Columbia River. Twenty of her crew were drowned. The remaining three were washed ashore with some floating wreckage.

Nearly five months ago a miner named Latus became an inmate of a hospital in Silesia, and since that time all efforts to wake him have proved futile. The man's limbs are perfectly rigid, and this leads to the belief that the apparent sleep is really a state of catalepsy. Nourishment in the form of small quantities of milk is administered through a small tube inserted in the throat.

The North German Lloyd steamer *Eider*, which left New York on January 23, arrived off the Isle of Wight on the evening of January 31, *en route* to Southampton. In the storm she ran upon the rocks, and it took the most heroic work of the lifeboat crews that went to her assistance to get the 240 passengers off within the next twenty-four hours. Another twenty hours elapsed before all the crew, 163 in number, were rescued. The storm was so terrific that the tug boats could give the stranded vessel no assistance, and it was with extreme difficulty that the lifeboats could get alongside.

A Paris telegram of January 30 gives an account of an occurrence at the village of Notre Dame de Bouderville. A man named Tougard had for some time suffered from paralysis, and on January 25 was supposed to have died, the physician having given a certificate to that effect. The burial took place next day, and while the soil was being thrown on the coffin, in the presence of over fifty people, groans were heard from the grave. The earth was thrown out, and the coffin found to be broken open. Tougard had regained consciousness and made desperate efforts to extricate himself, but finally succumbed to suffocation. His hands were clenched, the skin was rubbed off in several places, and his face showed that he had suffered intensely. The authorities are inquiring into the responsibility of the physician, in pronouncing dead a man who was in a state of coma.

Most experienced railroad men feel that the possibilities of steam practice are nearly reached, and that much greater speed is not practicable. A maximum of ninety miles an hour, with a running speed of sixty to seventy, is all that can be hoped for under the very best conditions. The limitations are numerous, and are well known to all engineers. The maximum speed of which a locomotive is capable has not been materially increased in a number of years. The schedule time has been shortened, principally by reducing gradients, straightening curves, filling up ravines and replacing wooden structures by permanent ones of iron or stone; by the use of heavy rails, safer switches, improved methods of signalling, the interlocking switch and signal system, the abolition of level crossings; in fact, by improvements in detail and management which permit a higher speed on a more extended section of road because of greater safety and the greater degree of confidence inspired in the engine driver.—*Scientific American.*

STATISTICAL REPORT OF THE EUROPEAN MISSION,

FOR THE YEAR ENDING DECEMBER 31, 1891.

GREAT ITAIN.

Conferences.	Conference Presidents.	Branches.	Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Membrs.	Total Officers and Members.	Baptized.	Emigrated.	Excommunicated.	Died.
Birmingham ...	Henry Wood.	11			11	25	10	9	6	200	261	20	27		4
Cheltenham	Henry Moyle.	5			7	14	6	3	1	76	107	17	19	1	3
Irish	Chas. McCarty.	1		2	5	2	2		4	39	54	4	16		
Leeds	Joshua B. Bean.	6		1	11	12	4	2	3	133	166	17	14	1	4
Liverpool	Samuel Worsencroft.	5	1		10	12	3	4	2	74	106	16	10	1	2
London	S. R. Thurman.	9			18	44	18	10	10	628	728	42	48	10	7
Manchester	H. W. Woolley.	7		1	6	18	6	6	5	178	220	23	26	1	3
Newcastle	Alfred Solomon.	7		1	9	33	13	4	4	187	251	18	21	2	
Norwich	Wm. G. Rackham.	5		1	11	9		1	1	76	99	15	5		
Nottingham	Jos. Newbold.	11			6	38	9	9	14	234	310	21	9	2	3
Scottish	Geo. Osmond.	8		3	15	33	5	5	8	174	243	46	18	2	2
Sheffield	Thos. Wheatley.	4			6	19	4	1	7	133	170	21	4		
Welsh.....	Thos. B. Evans.	4		1	15	41	4	2	4	93	160	7	1		3
Total		83	1	10	130	300	84	56	69	2225	2875	267	218	20	31

NETHERLANDS. Timothy Mets, President.

Holland.....	- 10 -	- 1 -	7 -	22 -	12 -	10 -	2 -	289 -	343 -	119 -	12 -	3 -	3

TURKEY. Joseph F. Schoenfeld, President.

Asia Minor	- 1 -	-	-	6 -	3 -	1 -	1 -	28 -	39 -	3 -	-	-

SCANDINAVIA. E. H. Anderson, President.

Conferences.	Conference Presidents.	Branches.	Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total Officers and Members.	Baptized.	Emigrated.	Excommunicated.	Died.
Copenhagen ...	C. E. Thorstensen.	6		1	12	41	7	11	9	394	475	79	35	9	6
Aarhus	Jos. Christiansen.	5		2	13	30	10	19	3	295	372	99	53	7	10
Aalborg	F. C. Mickelsen.	3		2	6	15	10	8	6	217	264	62	34	9	5
Christiania	John Johnsen.	10		1	10	48	15	25	5	526	630	43	75	22	1
Stockholm	Fred. Lundberg.	9			12	89	56	29	17	1189	1392	167	93	36	19
Goteborg	L. Dahlqvist.	7			9	32	24	30	12	413	520	52	56	10	3
Skane	John Swenson.	5			7	7	7	9	3	187	220	74	63	7	6
Children and others not reported ...													174		
Totals		45		6	69	262	129	131	55	3221	3873	576	583	100	50

SWITZERLAND AND GERMANY. J. J. Scharrer, President.

Berne	Fr. Reber.	3			3	5	4	5	3	140	160	25	23	2	3
Central Swiss ..	F. Kohler.	3			1	3	2		1	39	46	5	2	1	
Jura	Jac. Tuella.	3			3	6	2	1		81	93	23	8		2
East Swiss	T. Ruesch.	8			10	5	5	2		170	192	55	21		1
North German	C. O. Bahr.														
German	E. Keil.	8			11	8	9	13	6	253	300	86	35	5	2
South German	R. Rickenbach.														
Belgium	J. Grimm.	2			1		3	1		46	50	14	2		
Scattered M. ...										94	94				
Totals		27			29	27	24	22	10	823	935	208	91	8	8
Grand Totals...		166	1	17	235	617	252	220	137	6586	8065	1173	904	131	92

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 8, 1892.

MOBBING SALVATIONISTS.

In this issue of the STAR appears an account of what occurred on Sunday, January 30, on the occasion of the Salvation Army's attempt to hold an outdoor meeting on the beach at the fashionable watering place of Eastbourne, Sussex. The events of that day were but a repetition, to a considerable extent, of what has taken place every Sabbath for months past. At times the Salvationists have escaped with less injury, and in some cases they have been more severely handled than in this particular instance. But the essential features on each occasion have been the same, viz.: A few people who desired to hold religious service; a mob of hundreds (sometimes thousands) of persons, who, with ribald speech and indecent action, insulted the worshipers, and when this failed to turn them from their purpose, united in a violent assault upon them; a few policemen feebly attempting to keep back the attacking party; and a large number of fashionable and presumably "cultivated" society people viewing the proceedings, and evidently highly amused thereby.

It has justly been the boast of England that from the fires of bigotry and the tyranny of priestcraft which rested so heavily upon the nation less than three centuries since there had been evolved a spirit of religious toleration of which the civilization of the age might well be proud. But the complacency with which the disgraceful scenes enacted weekly at Eastbourne are looked upon, even by officials, suggests the inquiry whether or not a retrograde movement has set in. The mob finds its numerous apologists in different parts of the country, who assert, in justification of the attacks upon the Salvationists, that they violate the law by disturbing the peace, and thus merit the ill-treatment they receive. Even if this charge were true, it would afford no excuse for another and graver infraction of the law by their opponents. But the issue was submitted to a legal test, and in the highest court the judges were unanimous in declaring that there was no trace of evidence that the Salvationists committed the offense of which they were accused. Yet the riotous proceedings go on as before. The police make a show of keeping the crowd back, but are half-hearted in the work, for their superiors have been practically on the side of the rioters in trying to put the Salvationists

down, the mayor, upon one occasion, allowing the mob to draw his carriage through the streets in a triumphal march.

It is not a dignified spectacle to see officers of the law voluntarily limiting their efforts to the protection of people from the violence of an unlawful assemblage; nor it is usual, for the customary method is to attack and overcome the mob. Where the rioters exceed in strength the local authorities, the ordinary way of proceeding is for the officers to call in assistance. In the strike riots in Yorkshire last year, when the strength of the police proved inadequate, troops were sent to quell the disorder, and did so; and the same means should be adopted at Eastbourne if such a display of force is necessary to accomplish the object. What is needed for the preservation of order there is the dispersion of the riotous crowd accustomed to make the appearance of a few Salvationists the pretext for cowardly and disgraceful attacks upon them. The mob should be compelled to desist from their infringement of the legal rights of others, or respect for the law will become a farce to them, and equal rights under it a myth to the object of their enmity.

If there is one place more than another where a mobocratic spirit should have no voice, it is in the discussion and settlement of religious questions. The rights of conscience are too sacred to be placed at the mercy of an excited crowd, where reason is supplanted by anger. The Salvationist may reduce religion to an absurdity when he alleges his belief to be Christianity, but he is entitled to protection in his devotions so long as he does not encroach upon the rights of others. Members of all denominations have equal rights with him, and, with those who profess no religion at all, should receive the full protection of and render uniform obedience to the law. The general sentiment of the British public is strongly averse to intolerance in matters of religion, and it is to be hoped that the Eastbourne mobocrats will in the near future have this fact so sensibly impressed upon them that it will serve as a lesson to them for all time.

J. H. A.

ANOTHER Utah bill was introduced in both houses of Congress on January 18, this one being drawn up and supported by republicans. It is an enabling act, authorizing the people of the Territory to form a state government, the name of the state to be Utah, and when formed such state is to be admitted into the Union upon an equal footing with the original states. An ordinance, irrevocable without the consent of the United States and of the people of the new state, is to guarantee that the perfect toleration of religious sentiment shall be secured, and that no inhabitant of the state shall ever be molested in person or property on account of his or her mode of religious worship. The bill provides that a convention shall be held on the first Tuesday in October, 1892, by representatives elected by the people, to frame a state constitution, which shall be submitted to the electors at the general election next November. This measure is far more satisfactory and just than the home rule bill introduced by the democrats, though the action of the latter doubtless had the effect of causing the republicans to pursue this course at the present time. The

step is, however, consistent with the decisive methods of the republican party, and if it becomes law will doubtless receive the support of the majority of the people.

In his message to the Utah legislature, now in session at Salt Lake City, Governor Thomas makes this recommendation concerning the archæological remains existing in the Territory: "In southeastern Utah can be found many cliff dwellings in an excellent state of preservation. Some have been discovered within a few miles of Bluff City, which contain many rare and interesting relics. My object in calling your attention to the matter is to suggest the propriety of making a collection of these relics of a vanished race for preservation by the Territory. I am informed that these cliff dwellings are rapidly being despoiled of their relics for the use of eastern museums, and in some instances for museums in foreign lands. In 1890 two persons made a collection of over 2500 pieces, which are now being exhibited in the East."

It is necessary that those who intend emigrating the present season should give this office at least a fortnight's notice of the time they wish to sail from Liverpool. The instructions which are furnished Presidents of Conferences, for the guidance of emigrants, should be ascertained and followed by the latter, in order to avoid inconvenience and delay. An impression seems to prevail in the minds of some that by paying a small amount additional they may travel on certain fast steamers. This impression is erroneous, as no such arrangement exists, or has existed, with this office. Courtesies have been extended, but there is no agreement, actual or implied. Passengers will not be booked for unseaworthy vessels, but only on those which are safe, and are suitable in speed and conveniences for travel.

Like the rest of England, Birmingham is well supplied with church buildings, and a proposition to erect new structures there for religious worship is meeting with strenuous opposition, a sample of the arguments against it being given in the expressions of Rev. R. A. F. Burrow, vicar of St. Andrew's, in the Birmingham *Gazette*. He says that during his incumbency of the position he now occupies over fifty summonses have been issued against him for church debts; and that only a few days ago a clerical neighbor of his was made a bankrupt for the second time within three years, besides having been in prison four or five times in the last twelve months for not paying church debts. He states that there are dozens of empty churches in Birmingham in a state of hopeless insolvency. If this showing is correct, there is certainly a much greater need of churchgoers and funds than there is of more buildings.

The Baptist Union has taken up the cudgels anew against intemperance in Great Britain. At the recent convocation in Liverpool it was declared that if the church did not kill the liquor traffic the liquor traffic would kill the church. Whether or not the latter event is among the probabilities may be open to discussion; but the former is not possible by any means

within the control of sectarianism. A vast amount of good can be accomplished by vigorous and determined efforts in behalf of the temperance movement, thus guiding many into the path of abstinence from strong drink. But the viper of intemperance has been nourished so long and so carefully, and its hold upon the ruling powers in governments has become so firm, that the opponents of the liquor traffic are overmatched. Permanent and complete relief from the curse of intemperance will be obtained only when the terrible effects of which it is the cause, and which are being surely and steadily developed, assume the form of a pestilence that will sweep its votaries from earth as with a besom of destruction.

THE PAN-AMERICAN RAILWAY.

ABOUT a year ago considerable interest was manifested in a proposed intercontinental scheme by which the countries of North, Central and South America were to be connected by a system of railways. For several months the matter seems to have dropped out of public attention. But a report recently received at Washington, from a member of the commission engaged in the development and accomplishment of this hemispherical railroad, revives interest in the project once more.

As to the railway systems of Canada, the United States and Mexico, they are already in perfect communication. But some time and thought were expended by the commission in locating the most advantageous point of departure southward from Mexico. This point has been decided in favor of Ayutla, on the frontier of Guatemala. The road will then proceed along the Pacific Coast, through Guatemala to Santa Anna, in San Salvador, thence eastward to Guascoran, in Honduras. It will cross over into Nicaragua and intersect the proposed canal, then passing into Costa Rica will proceed southward to the Isthmus of Panama. The location at which the isthmus will be crossed is not yet determined, but it will enter the Aratro valley, in Colombia, and thence commence its South American route.

The main line will proceed through Colombia, entering Ecuador, and passing by Quito and other towns will continue southward into Peru, thence into Bolivia as far as Huanchaca. From this point branches will be constructed into the Argentine Republic, Brazil, Paraguay, Uruguay and Chili.

The Chilian branch will terminate at some point on the Pacific. The Argentine branch, which has been already surveyed, will connect with the existing railway system of the country. The branch into Paraguay and Uruguay will connect with the railway systems of both countries, and bring Montevideo in direct railway communion with Chicago. The branch in Brazil will connect with the railway system of that country, and bring Rio de Janeiro within the international route.

A branch road will also be built from Bogota, in Colombia, connecting with Venezuela, which country the main line does not touch. This shows that the Pan-American railway project has not expired. On the contrary, it is very much alive, and the governments of the South and

Central American countries are taking active measures to complete it. It should be understood that most, if not all the existing systems of roads in these countries can be utilized for the perfection of the scheme. In some places it requires only the construction of comparatively small sections of road to connect the present systems in many of these countries. That the work will eventually be achieved seems to be a foregone conclusion.

WORK OF A MOB IN ENGLAND.

EASTBOURNE has to-day (Sunday, January 30) witnessed another scene of mob violence on the part of the opponents of the Salvation Army. The local corps have their headquarters in Langney Road, and occupy a partially completed building known as "The Citadel." To-day was the second anniversary of the formation of the Eastbourne corps, and it had become generally known that the "holiness meetings" were to be conducted by one of the women officers from Reading—Captain Chatterton—assisted by Staff-Captain Jackson, of the Defence Brigade, from the International Headquarters, London. There was a march-out of the army in the forenoon. The members sang, but carried no musical instruments. Nothing of moment occurred until a halt was made at the junction of Cornfield Road and South Street. Here several addresses, for the most part in the nature of exhortations, were delivered amidst running comments and jeers from the bystanders, who ever and anon threw out threatening hints as to what would happen later on. The small band of Salvationists was protected by a force of police, and was allowed to resume the march on the Grand Parade without molestation, returning to barracks by way of Seaside Road.

Two o'clock was the time fixed for the afternoon march, but much earlier a crowd began to collect under the walls of the Citadel. A drizzly rain set in during the forenoon, and had it continued it might have had a deterring effect in respect of the numbers, but the weather cleared, and with the sunshine the assemblage increased. As the members of the army assembled one by one at the rendezvous they were subjected to chaff from their tormentors, who lined the adjacent doorsteps and filled the roadway. A couple of police sergeants and about twenty constables arrived a few minutes before two. The army men and women filed out of the Citadel with their band and standard-bearer, and so few in number as to be absolutely at the mercy of the mob already congregated, but for the protection afforded by their stalwart guardians, whose patience and physical strength were ere long to be put to a very severe test. One half of the police constables took their places in front of the army flag, and others flanked the column.

The march began to the singing of one of the most popular of the Salvation Army airs. As the procession entered Tideswell Road the mob accompanied the Salvationists by the shouting of a ribald parody of the hymn. The dwellers in the immediate neighborhood looked from their windows with faces betokening curiosity and amusement. The crowd,

composed at this time mostly of young men, now and again varied their parodies by yelling, groaning, and hooting in concert, and a demonstration of this kind happened on emerging into the junction, where the mob almost doubled its proportions. With every yard of the ground covered, the anti-Salvationists, the great majority of whom were well dressed, became more aggressive. Several hundred of them, marching about twenty abreast, swept up to the front of the procession as it reached Cornfield Road. The crowd, too, pressed upon each other's heels on the sidewalks, and a turbulent throng brought up the rear. At the corner of Burlington Place the first rush was made. A man wearing the dress of the army was seen walking down the hill from the sea front. Several muscular fellows darted after him, but one of the constables, divining the motive, with remarkable pluck kept the assailants at bay until help was forthcoming. At Lascelles Terrace the balconies and windows were lined with the occupants of these fashionable residences.

From this point it was but a moment's march to the Grand Parade. As the Salvationists passed on to the sea front they came in sight of even a greater concourse than had harried them from their headquarters. Between the Grand Parade and the foreshore are several promenades where visitors are wont to take the air, but the space between Lascelles Place and the Wish Tower was given up to the surging multitudes of people, whose shouts drowned the voices of the Salvation lasses. A way was opened for the handful of people wearing Salvation uniform to pass from the end of the promenade down to the shingle, but an easy passage was thus given them in order that they might the more readily fall a prey. The instrumentalists did not blow a single note, but seeing that a conflict was imminent, clung as tenaciously to their cornets as the standard-bearer clung to his flag. From every window and balcony of the imposing mansions forming the Grand Parade, from carriages drawn up at a distance, and from the upper terrace and the promenade, the succeeding scenes of violence were witnessed. The Salvationists, within a few yards of the breakers, began their service, but with a rush the mob swept down to the foreshore with cries of "Throw them into the sea." The constables, whose numbers by this time appeared to have been slightly augmented, found themselves buffeting with their assailants, whose design evidently was to capture the army flag.

The police, in presence of overwhelming numbers, behaved in a manner in the highest degree creditable. Rush after rush was successfully resisted, though more than once did it appear that they must inevitably be overpowered. Failing to dislodge the officers, the mob resorted to a ready method of assault. They seized huge pieces of shingle, and threw them into the thick of the melee. This disgraceful riot went on for nearly half an hour, by which time presumably the Salvationists had ended their religious service—no portion of which, however, had reached the ears of the onlookers—for they made a move in the direction of returning to the parade. Up the sharp ascent they made a very labored progress, assailed on all sides, but defended persistently and courageously by the police.

The space lying between the Wish Tower and the Burlington Hotel

forms close upon half a mile of the Grand Parade, and all along the line the mob made repeated rallies, and in their efforts to capture the army flag engaged in several desperate hand-to-hand encounters with the officers. Judging from appearances the rioters might have belonged to the lower middle rather than the labor class. There were several clergymen who followed in the wake, and a few men wearing her Majesty's uniform were in the crowd; but it is due to them to say that they stood altogether aloof, and had no participation in the doings of the rioters.

The climax was reached opposite the Burlington Hotel. Incited by cries of "Pull down the flag," the mob made one more effort to wrest the colors from the standard-bearer. This officer, a well-built young fellow, already bore traces of severe usage. His strength was well nigh spent. Even the police were rapidly losing their power of resistance. Amidst execrations and yells the army flag was seized and torn to shreds, caps worn by members of the army were torn from their heads, tossed into the air and kicked along the roadway. One of the female members of the army—and with two or three exceptions, they were frail-looking girls—swooned, and would have been trodden under foot but for timely aid rendered her by one of the constables.

The destruction of the army flag was followed by a growth of insolence and aggressiveness on the part of the rioters, and they rushed down Cavendish Place as though on a triumphal progress, shouting, jeering and cursing. Here, again, the onlookers at windows and balconies were numerous. When opposite the Theatre Royal a cheer was given for the Salvationists by a number of people assembled at the doors of a place of worship. At the Colonnade the populace had assembled in thousands, but did not oppose the procession. At the door of the Citadel the hostile crowd surrounded the Salvationists, who quickly retreated within the walls. The mob was unwilling to disperse, and indulged in another collision with the police. The uniforms of the constables had been extensively damaged in the series of encounters which had been forced upon them, and blood was drawn in one or two instances. The army women, who had acted with great bravery throughout the rough ordeal, appeared to be suffering from great nervous exhaustion. Several of them are more severely hurt than was at first supposed. Staff-Captain Jackson is extensively bruised on several parts of the body. He was several times knocked down, and in the encounter opposite the Burlington Hotel he was kicked about the legs and the lower part of the body.—*Liverpool Courier.*

UTAH NEWS.

(Summarized from Territorial papers.)

The agricultural college at Logan has, at the present time, an attendance of 260 pupils. At its opening, fifteen months ago, it had but twenty-two.

Among the changes made in the management of Zion's Savings Bank at Salt Lake City, on January 14, was the appointment of George M. Cannon as cashier. The State Bank has moved into the same building with the Savings Bank.

In the Utah legislature, on January 13, J. D. Peters, in the council, and L. T. Tuttle, in the house, introduced bills embodying the punitive features of the Edmunds and Edmunds-Tucker congressional laws against polygamy and kindred offenses.

On the night of January 9, a railway train on the Union Pacific line in Weber Canyon ran into a snowslide between Devil's Gate and Devil's Slide, wrecking the engine and several cars. The engineer, Homer Wright, was killed and the fireman and a brakeman badly injured.

The Utah Commission have decided to allow a representation of each of the leading political parties on the list of judges of elections. There will thus be one each from the republican, democratic, and liberal parties. Formerly the rule was two liberals to one of the other party.

On January 10, a surgical operation was performed upon Mrs. Mary A. Standring, of Lehi, and a multiple cystic tumor weighing fifty pounds was removed. The lady rallied from the effects of the severe operation, which was the only hope of saving her life, and is on the way to recovery.

James McGarry, a bill poster, was accidentally shot and killed in the Salt Lake theatre on the night of January 11. A boy named Paul Smith had a pistol, which McGarry reached to take possession of. While both had their hands on the weapon it was accidentally discharged, inflicting a wound from which McGarry died in about an hour.

John and Isaiah Anderton, two brothers, were out shooting rabbits on January 8, and while Isaiah was laying his gun on the ground it was accidentally discharged, the load striking John in the calf of the left leg. The main artery was severed, and before the surgical assistance summoned arrived, the unfortunate man bled to death. He was a resident of Morgan County.

Judge C. F. Loofbourow, who was appointed by the Territorial Supreme Court to act as master in chancery to determine the disposal of the personal property of the Church of Jesus Christ of Latter-day Saints, which had been seized by the government, and was ordered to be devoted to the lawful use nearest to that intended by the original donors, filed his report on January 15. He rejects the claim of the Church to handle its own property, for the reason that some of the members believe polygamy to be right, though its practice is not followed; he therefore recommends that the property be used as a permanent endowment for the public schools. This unjust decision has been appealed from, and, if necessary, will be carried to the highest court for a determination of the questions involved. The document filed by the master in chancery, aside from its doubtful legal conclusions, is very far from being an able paper.

The death of Sister Fanny C. Young Thatcher occurred on January 21, at Salt Lake City, and the funeral ceremonies were held on January 23. The *Deseret News* contains the following in an editorial notice of her death: "Deceased was a daughter of the late President Brigham Young and Lucy Decker Young, and wife of Brother George W. Thatcher. She was born in this city January 25, 1849, and would consequently have been 43 years of age had she lived until the 25th inst. She had been ill for some time, and her friends were therefore, to some extent, prepared for the news of her departure. Sister Thatcher was a woman of surpassing gentleness. She had a heart overflowing with sympathy for her fellow creatures. Hundreds of instances of the exercise of her benevolence might be cited. These manifestations of her character were of the nature of acts of that class defined by the Redeemer as genuinely charitable. They were entirely free from ostentation. One special trait of her disposition could not escape even a casual acquaintance—an entire absence of pride or affectation. The humblest person was treated by her as a brother or sister. This is no fanciful picture, but is truthfully drawn after an acquaintance with her of over a quarter of a century. The whole life of the departed was tempered with a devotional tendency, her religion being all in all to her; hence she was a loving and devoted wife, an affectionate and indulgent parent, a steadfast, unchangeable friend. Her religious faith was exhibited so long as consciousness remained."